Tho. Leigh. pol. 4.

The Copie of

an answere / made vnto a certayne letter: wherein the Answerer purgeth him selfe and other / from Pelagius errors / and from the error of Freewill or Justification of workes: wher withall he seemeth to be charget by the sayde Letter: And further he sheweth wherin he differeth in Judgement / from certaine Englishe writers and preachers / whome he chargeth with the teachinge of falle doctrine / vnder the name of Predestination.

BIBL. CODR. COLL. OMN. ANIM. OXON.

Despte of God by his grace & mercie, to setle, strēgth and stablishe you, in the trueth of his holie worde for euer. Derelye beloued, where you wryte vnto me that you haue oftē heard, that I and other shulde holde the errours of Pelagius: whose errors you saie are almost vnknowē vnto you what they are. And wher furter it is reported of vs (vs you saie) that we shulde deney the predestination of God: and seeke a iustification by free wyl, & by deseruinge of workes, whiche matter you doe bothe vnderstande, & also haue founde good proefe (as you suppose) that we are giltie in the same, lauenge the hole foundatiō of your proofe, vppō this sayenge set foorth in printe.

Although there be but fewe on earthe that rightlye the deserue: Yet thou O Lorde for their good life, the respoue preserue.

Wyth whiche filthye sayenge, to burthen me and other whome you name: I merueile greatlye that you coulde be so muche abused, not consyderinge by whome it was written, and set foorth in printe: for by the titulinge you see, it was printed beyonde the seas, in Quene Marves time: for that it is entituled, A prayer to God for his afflicted church

in Inglande, & as it ther appereth manifeste, it is the worke of William Samuel: which is a man vnto me, of very smal aquaintāce: but a preacher he is. And as for his sayenge, that a man maye deserue God, &c. which you desire me to proue yf I cā: it is a doctrine so abhominable and blasphemous: as I am sure, neither Papiste, nor Pelagian, nor any other heretike, either olde or newe, hathe euer written, or maintained, a more filthy, & execrable saienge. For it is the flatt, & manifest denial, both of God the father & of his sonne Christ Iesu: neither dothe it require any confutation to him that dothe but confesse, that there is a God: and as for my self, I assure you: I doe not loue my life so dearlye, as I hate this vile sayenge deadlye. But wonder it is, that suche a sentence, conteininge the very filthiest dregges, of all Pelagius errors, coulde so longe stande printed, and neither be forbidden, nor by any man writen against. And althowgh, I denye not but some other ther are, whiche (maintaininge the power of mans free will, and the meritorius worthynes of mans deseruinge) do denye the free gifte of Godes grace in Christe Iesus, and for his only sake, cōprehended in the eternal predestinatione, and foreordinance of God, & declared vnto vs, in his moste holie worde, yet because I see, ther are many in these dayes, wrongfullye, & falselye, accused to be the ennemies of that blessed

sed predestinatiō / to be Pelagians Iustifiers of them selues / & suche lyke: And with those bitter termes / are in open auditories defaced / and browght into contempte / amonge the multitude (who beinge deceiued / with geuinge ouer hastie credite / vnto suche men / not throwghlye vnderstandinge the matter / doe vse to geue sentēce / before the cause be hearde: I haue thowght it good therfore most dearly beloued / not to thē whiche take more delight in the defamation of other then in knowinge the trueth them selues / but to the whiche art willinge to vnderstande the matter / before thon iustifie / or condemne eyther partye in as fewe wordes as I possiblie can / to shewe what shamefull doctrine vnder the name and colour of godes predestinatiō is now a dayes sett forthe & towght of many / whiche both I & many other mislike / & haue diuerse tymes with some of them in priuate & frendlye talke perswaded to leaue / bothe because we Iudge the doctrine to be false / & also the destructione of al vertue to followe ther vppō: For whiche cause as the manner is of them that feare not so muche the shippwrake of a good cōscience / as they do the losse of worldlye estimation / least any suche diffauorers of theyr fantesye / shoulde happe to haue some credite amonge the people / with boisterous breath / they blow abroade that the mislykers of this their doctrine / are ennemies of Godes holie predesti-

nation: But right wel knowe they, that those whome they now so specialye accuse, to be suche haters of Godes predestination, are in deede moste intyre louers of the same, & many of those whome they accuse to be popishe Pelagians, & Iustifiers of them selues, haue bestowed both their goodes & their liues against that filthy & detestable sect: And as for those errors whiche Pelagius that olde heretike, with Celestinus and Iulianus his adherẽtes ded holde, & also reuoked the same in the Iudicial councel of Palestine: I thinke it good to rehearse them: First in Latine & after in Englishe, as they are gathered together, by Augustine. And then to shew according to youre request, what parte of their doctrine which they teache vnder the name of predestination, my selues and other doe mislyke. To the ende that you & other maye the better iudge who are indeede worthy to be called Pelagians: & whether some parte of their doctrine, be not for iuste cause mislyked. The wordes of Augustine are these. *Epist.106.tomo.2. Obiectum est enim eũ dicere. Quia Adam siue peccaret, siue nõ peccaret moriturus esset. 2 Et quod peccatum eius ipsum solum læseret non & genus humanum. 3 Et quod infantes in illo statu sunt quo Adam fuit ante præuaricationem. 4 Et quod neq; per mortem vel præuaricationem Adæ, omne genus humanum moriatur, neq; per resurrectionem Christi omne genus humanum resurgat. 5 Et diuites baptisatos nisi om-*

nibus

nibus abrenuntient, si quid boni visi fuerint facere non reputari illis nec eos habere posse regnum dei. 6 *Et gratiam Dei atq; adiutorium non ad singulos actus dari sed in libro arbitrio esse, vel in lege atq; in doctrina.* 7 *Et Dei gratiam secundum merita nostra dari.* 8 *Et filios Dei non posse vocari nisi omnino abq; peccato fuerint effecti.* 9 *Et non esse liberum arbitrium si Dei indiget auxilio, quoniam in propria voluntate habet vnusquisque facere aliquid vel nō facere.* 10 *Et victoriam nostram non ex Dei adiutorio esse, sed ex libero arbitrio.* 11 *Et quod penitentibus venia non detur secundum gratiam & misericordiam Dei, sed secundum meritum & laborem eorum qui per penitentiam digni fuerint misericordia. Hæc omnia Pelagius anathematizauit.* The first of Pelagius errors whiche Augu. here citeth is that Adam shoulde haue dyed, whether he had synned or not synned. This is as you heare, one of Pelagius wicked errors, that synne is not the cause of reprobation or castinge awaye, death spronge out of Godes ordinance, or some other waye, and came not of mans synne (for saith he) whether man had synned or not synned, yet shoulde he haue died contrary to the manifest scripture, which seith that by one mā synne entred into the worlde and death by the meanes of synne. Rom. 5. b. and the wyse man saith, that God created mā to be vndestroyed: And againe he saith, God hathe not made deathe, neither hathe he plea-

Rom 5b

Sa.1. sure in the destructione of the liuinge/ he crea-
3. 14 ted al thinges that they myght haue their
16. beinge/ yea all the people of the earthe hathe
he made/ that they shoulde haue healthe/ that
there shoulde be no destruction in them / and
that the kingedome of hell shoulde not be vp-
pō earthe/ for righteousnes is euerlastinge/ &
immortal/ but vnrighteousnes bringeth death
wycked and abhominable/ therfore was this
error of Pelagius whiche affirmed that whe-
ther man had sinned/ or not sinned he shoulde
haue dyed. And here in the very beginning
of Pelagius errors: I repoite me to them sel-
ues/ euen to them (I saie) that blowe the trū-
pet of defamation againste other / with the
tearmes of pestilent Pelagiās whether those
whome they so accuse now to be Pelagians/
holde this error/ or whether they them selues
4. 6 whiche wolde take some mote of error out of
other mēs eyes/ haue not this Pelagi? beame
sticking faste in their owne / let they them
selues be Iudges / or let their owne doctrine
iudge bothe in printe & prechinge/ wherof so-
me parte shalbe hereafter rehersed. Yea let all
the worlde Iudge/ whiche haue hearde the do
ctrine of bothe partyes who they are / that in
this pointe owght worthely to be called Pe-
lagiās. The seconde error whiche Aug. reher-
2 seth is/ that Adās synne ded only hurte hym
selfe/ and not the hole generation of mā. This
is an other vile & detestable error which Pela
gius

gius helde that de ſynne of Adam brought
not myſerie / & deathe vpon al his poſteritie/ Roma.5.6
contrarie to the open ſcripture / which ſaithe
that by the ſynne of one condemnation came 4.Eſdr. 6.
vppon al men / & the holie mā Eſdras ſaith: O
Adam what haſte thou done? for thoughe it
was thou that ſynned / yet thou arte not fallen
alone / but al we that come of the. The thirde
dependinge alſo vppon the ſecōde / is this that
Infantes beinge new borne are in that ſtate /
that Adam was in before his tranſgreſſion /
which error ſeameth only or cheflie to extēde /
to the innocencie of childeren / for yf his myn-
de weare that in al pointes Infantes were in
Adās eſtate / then ſhoulde it be euer brutiſhe /
for who ſeeth not that babes new borne ſuf-
fer often tymes paine & grief / which Adam
dyd not before his tranſgreſſion. But to affir-
me that Infantes are not borne / & conſeyued
in ſynne / is to denye original ſynne whiche is
an olde & a diuelyſhe error / & vtterlye againſte
the ſcripture whiche ſaieth plainelye / beholde
I was borne in wickednes & in ſynne hathe Pſal.50.
my mother conceiued me. The fourth error is 4
that neither by the death and tranſgreſſiō of
Adam al the generatione of man dieth / nor
that by the reſurrection of Chriſte / al the ge-
neratione of man dothe riſe againe: I doe not
vnderſtāde that Pelagius here ſpeaked of the
laſte reſurrectione / at the daye of Iudgement
as thoughe he had / after the manner of the

Saduces denied the resurrectiō of our soules and bodies at the laste daye/ for then were all their disputacion in vaine/ of the māner how we sholde be saued / whether by the grace of God/or by deseruinge of man / is Saluacion or resurrectiō had of either parte ben denyed altogether. Neither dothe the scripture attribute the laste resurrection vnto Christe / as thoughe the soules / & bodies of men shulde haue died lyke beasties & not haue risen again vnto iudgement/if Christe had not come/yea no dowbte al men shulde haue ryfen againe/ and that vnto the iudgement of euerlastinge damnacion / if Christe had not come. But I vnderstande that Pelagius in this article denyed the generalitie of redēption by the death of Christe/ by whiche we doe as it were arise from deathe/because of the state of lyfe & saluacion/where vnto we are brought in Christ by redemption lyke as we where in the state of death and dampnation in Adam by synne/ not that any man is pourged from the corruptione of synne/ vnto the innocency of Adā/ but because the synne is couered in Christe/ and pardoned for his sake: and further here is to be noted that the first parte of this error is manifestlie the very same whiche is in the seconde/and thirde error before rehearsed/and by the same scriptures plainlie cōdemned/but to make the latter parte of this error more apparante/it was necessaire & thought good

of Aug.

of Aug. to rehearse the first againe. That by the comparison of condemnatione in Adam and redemptione in Christe it might the more plainely be perceiued that Christ was not inferior to Adam / nor grace inferior to synne. And that as al the generation of man is condemned in Adam / so is al the generation of man redemed in Christe / and as general a sauiour is Christe by redemption / as Adam is a condemner by transgression / whiche comparison is taken out of sainct Paule his Epistel to the Romaines / where he saieth. Likewise then as by the synne of one condēnation came vppon al men / euē so by the iustifienge of one commethe the righteousnes that bringeth life vppon al men. Yet shal not al men be condēned by Adam eternaly / for ther is ordeined of God againe a waye vnto lyfe / whiche waye is Christe / neither shal al be eternally saued by Christ / for ther is of God declared a waye againe vnto deathe / whiche waye is synne / & the wilful contēpt of Godes mercy in Christ. But this appeareth to be one of Pelagius dānable errors / that Christe was not a general Sauior / that Christ offered not vppe the sacrifice of redemption / for al the whole worlde / contrarie to the manifeste scripture whiche saiethe. He it is that obteined grace for our synnes / and not for our synnes onlie / but also for the synnes of al the worlde. The same is also manifestlie declared in these scriptures

Roma. 5.

1. Ioan. 2.

folowinge /

folowinge / & many other Io.1.a.6.f. and 12.g. Ro.5.d.&.14.c.1.Cor.8.d.2.Cor.5.c. Heb.2.c. and 2.d.2.pet:2.a. And here it is worthi to be noted againe / how iustlie this error of Pelagius reboūdeth: into the bosome of those which so falsli accuse other to be gilty in the Pelagiās errors. Be indifferēt dearely beloued in the lord, I beseche the / & wave the matter as it is. I desire nomore. The fifte of Pelagi? errors was
5 that ryche mē beinge baptized exepte thei dyd vtterlie renounce and forsake al their riches / though thei seamed to doe some good / yet is it not excepted / neither can they haue the kingedome of God. A filthie and abhominable error directlie repugnante / bothe to the state of a cominon wealthe / and also to the worde
1.Timo.6. of God / whiche saiet. Charge them that by riche in this world / that the be not erceadinge wise / &c. and that they doe good and be riche in good worke s / &c. The sixte error is /
6 that de grace of God and the helpe of God / is not geuen to euery one of our workes / but that it is in free choise in the loue & in doctrine. This error is exceadinge wicked and execrable / that man by the lawe by doctrine / or by free choise is able to doe any manner of good worke / what so euer it be / without the grace and helpe of God / for as S. Paule saieth / we are
2.Cor.3.a not sufficiēt of our selues / to thinke any thing as of our selues / but our ablenes cometh of:
Phil.2.b. God: & againe it is God that worketh in vs

bothe

othe the wil ⁊ the dede euē of good wil. The 7
.a.6.f. and ij. error is, that de grace of God is geuen ac-
5.c. Heb.1. cordinge to our deseruinge, vile and abhomi-
thi to be able is this error also, ⁊ cōtrarie to the mani
f Pelagius est minde ⁊ wordes of the Apost. whiche sait: Rom. 11.a
le which so If it be of workes, then is it no more grace,
e Pelagiās or then were deseruinge no more deseruinge
ued in the The eyght error is, that none cā be called the 8
r as it is. hildren of God, except they be altogether
gi? errors made with out synne. This error is like wiked
xcepte thei with the reste, directlie repugnāt to the open
l their rich cripture wher it is writtē, if we saie we haue 1.Ioan.1.b
good, yet no synne we deceiue our selues, ⁊ the truech
haue the is not in vs, for as S. James saieth of him self Iaco.3.a
abhomina and of al ot her. In many thinges we synne al
he to the The ninthe error is, that ther is no free choise
to the wo f a mā haue neade of Godes helpe seinge it 9
them that is in a mans one wil to doe a thinge or not to
ot ercead doe it. This was also the wicked opinion of
and be Pelagius that if it be graūted, that a mā hath
or is, th neade of Godes helpe, thē muste it nedes fo-
God, is lowe saieth Pelagius, that he hath no choise
s, but th in doing of thinges but whatsoeuer a mā doth
ctrine. that must he nedes ⁊ cānot chose but doe. This
ecrable is the diuels onelie waye, aboue al other to
y free th leade mē to destruction, not to suffer them to
ood wo walke in the plaine pathe of the Lorde, but to
e grace turne them to some extremitie, either on the
ieth, we leafte hāde, or els on the right, either into the
ke any th blinde pathe of croked superstitiō, or into the
s comet wyde waye of lewde libertie, either to seake
ketheir Justi-

Iustification by deseruinge of workes / or by an onlie faith not mighte in loue by operatiō. Suche like extremitie dothe the dyuel vse in this pointe of doctrine driuinge men / either into the dotinge dreames of destenie / or into the absolute frewil of papistrie / either affirmenge al thinges so to be ordeyned of God / that what soeuer a man doeth be it good or euel / he muste nedes and cannot chose but of mere necessitie / by the ordinance of God commyt the same / or els affirminge. That man by freewil or natural strenght cā doe the wil of God / and walke in his lawe withowt the cōtinual helpe and grace of God / which two extremities Augustine doth very plainelye condemne in these wordes folowinge.

Liberum sic confitemur arbitrium, vt dicamus nos semper Dei indigere auxilio, & tam illos errare qui cum Manicheo dicunt, hominē peccatum vitare non posse, quam illos qui cum Iouiano asserunt, hominem non posse peccare. Augustin. de ver. Aposto. serm. 192.

We doe (saith he) so confesse free choise ttha we saie / a man hath alwaie neade of the helpe of God / and that as wel they erre which saie with Manicheus / that a mā cānot eschew synne / as also they which saie with Iouinian / that a man cannot commyt synne. Thus saiet Augustin. To conclude therfore this is nombred amonge the wicked errors of Pelagius / that if a man haue free choise / then hath he no nede of the grace or helpe of God / cōtrary

to the

the manifest and open scripture / whiche
with by the mouth of sainct Paule / I can doe Phil.4.b
all thinges thorowgh the helpe of Christe
whiche strengthneth me. And Esdras saith. 4.Esd.9
They that haue abhorred my lawe / while
they had yet freedome and open rowme of
amendement / and conuersion / and vnderstode
not but despised it / the same muste knowe it
after death in paine. And here yet once again
I desire the to marke who they are / which
with Pelagius / fal into this extremitie to af-
firme / that if a man haue choise then hath he
no nede of Godes helpe / or if he haue nede
of Godes helpe / then hath he no choise at al.
And who they are whiche on the other side /
with Augustin against Pelagius / doe affir-
me and confesse. That man so hath freedome
or choise that neuertheles / he hathe continua-
lie / neade of the helpe and grace of God / who
they are / I saye which in this pointe / also
owght worthely to be called Pelagiãs. Let al
men iudge. The case is so cleare that no lacke
of knouledge but onlie wilful blindnes / maye
helpe to cloke the matter. I wil therfore passe
forewarde. Ther foloweth the tenthe / and
aleuenth errors which are these. That our vi-
ctori commeth not of Godes helpe but of fre
choise / and that the remission of sinnes is not
geuen to them that repente / accordinge to the
grace and mercie of God / but accordinge to
the deseruinge and labour of them whiche
hi re-

by repentance are worthy of Godes mercy. O blasphemie intolerable, o filthy pudel, and syncke moste execrable, full of stinckinge errors, ful of dānable presumption, lyke to the pryde of Lucifer most abhominable. The detestable vilenes wherof is suche, that rather by exclamatiō. I haue thought it good to renoūce it thē with scripture, or reason to cōfute it, seing: al reason, & al scriptur geueth al glory vnto God, & this blasphemous error, taketh awaie al the glorie of al goodnes, from the father of al mercy, and God of al consolation, and geuet it vnto vile & wretched man, which hath of him selfe nothinge that is good, but doeth altogether, receaue it from the mercye and goodnes of God. Here concludethe Augustin with the errors of Pelagius, & saieth that al these errors he reuoked, or renounced in the general councel of Palestine.

Thus haue I set forthe in Englishe these errors of Pelagius together, that thou which arte willinge to knowe the trueth and vnderstāde the matter euen as it is, mayest be able to iudge who they are, that holde any of these errors, and not to credite the malice of certain which to cloke their owne false opinions accuse other to be Pelagians who in dede from their very harte and soule, abhorre all these wicked opiniōs, and haue bene many yeares willinge to bestoue their lyues against al these abhominable errors, yet is ther one thinge

wher

yher vnto Pelagius was compelled to sub-
cribe / which I haue not rehearsed amonge
he errors aforesaid / because the denial therof
s of al our gospellers (as I suppose) receyued
or no error: The article is this: *Quod infantes*
on baptisati, non solum regnum cælorum, verum-
tiam vitã æternam habere non possint. Here vnto
ed Pelagius subscribe: That infantes which
re not baptised / cannot haue the kindome of
God nor eternal lyfe / which cruwel opinion /
hat al vnbaptised children are dampned / Au-
gustin / in many places of his workes doeth
oldely and vehemẽtlie maintaine. But Cal-
ine saieth: *Explodendam esse illorum glossam, pa-*
am est qui omnes non baptisatos eternæ morti ad-
udicant. It is cleare (saieth he) that their glose
s worthy with hissinge / or clappinge of han-
es to be driuen out of the dores / whiche con-
ẽne vnto euerlastinge deathe al those / which
re not baptised. And because Caluine is with
o many of vs / which are gospelers in aucto-
ite fullie sufficient to encounter with Augu.
I thinke it good (for shortnes) in this article to
aie no further. Yher remaineth thẽ as before
I promised / briefli to note those thinges which
I thinke worthy to be reproued about the do-
trine of predestination / as it is now a dayes
aught of many / wherin least I shoulde seame
to speake without assured grounde / + because
wordes in preathing / in talke / or disputation
(wherof I haue herde great aboundance in

this matter) maye rashelie passe with small aduisement / and either easelie be denied / or sone forgotten : I am determined to towche nothinge but their very wordes / which are set forth in printe / and because the takinge and answeringe of their hole bookes were a matter lōge and tedious / beinge cōmonlie stuffed on the one syde with a heape of opprobrius and outragius wordes / against suche priuate persons as they toke in hande to write / and on the other syde filled rather with obscure subteltise then with plaine affirmations. I haue thought it best therfore to take certaine sentences which containe manifest affirmations out of diuerse late printed Englishe bookes / wherin the somme and effect of this doctrine (which many doe for iuste cause mislike) is fullye / plainelie / and simplie declared / I reade in an Englishe boke sett forth by Robert Crowly and entituled: The cōfutacion of xiij. articles / &c. these wordes.

Adam therfore beinge so perfect a creature / that there was in hym no luste to sinne / and yet so weake / that of him selfe / he was not able to withstande the assaulte of the subtile serpent / no remedye / the onlye cause of his fawle / must nedes be the Predestination of God.

Thou

Thou seist dearly beloued in de conclusion of this sentence one pointe declared / wherin the controuersie dothe consiste. For where he plainly affirmeth / that Godes predestination is the onlie cause of Adams fal / which is the fountaine of al synne / other hauinge a muche more reuerent opinō of God / and of his holy predestination / do set their fote or rather their harte and soule / against their sayde conclusiō: Esteaminge it far better to be torne in many thousand peaces / then to thinke / or saie / that Godes foreordinance or predestination is the cause of any synne or euel. I beseche the: Lett not thine eyes be blinded nor thy minde muffled with malice / either against the one partie or the other / but in the balance of vpright iudgement waie the difference. The one saith (as in this conclusion manifestly appeareth) and as afterwarde yet more plainlie he affirmeth that the predestination of God is the onlye cause of Adams synne / and so consequentlye of al euel. The other affirmeth directlye contrary / that God or his predestination is the cause of no synne or euel / but the onlie cause of al goodnes & vertue. And herewith agreeth the holy and diuine Apostel sainct Iohn in his Epistell saienge: Al that is in the worlde / as the concupiscence of the flesche / the luste of the eyes / and the priue of life / is not of the father. 1. Ioa. 2 c

Al good thinges that are in the worlde / are no dowbte of God our heauenly father / but

whatsoeuer in the worlde / is concupiscence / luste / synne / euel / or wickednes / that same is not of God our heauenly father: Sainct Ionh dothe plainly and precisely affirme. The lyke plaines vseth also the holy man Jesus the sonne of Siracke / in these wordes: Saye not thou it is the Lordes saute that I am gonne by / for thou shalt not doe the thinge that God hateth / saie not thou he hath causeed me to goe wronge / for he hath no neade of the vngodly. The very same thinge is plainlye declared in these scriptures folowinge / & in other places almost innumerable. Psal. 5. a. Pro. 19. a. Ier. 7. c. and 19. b. Ose. 13. c. Iob 34. b. and 36. b. Ro. 7. b. and c. 1. Cor. 14. f. Iaco. 1. c. Exo. 34. a. Deu. 5. d. 2. Reg. 14. b. Psal. 81. c. and. 144. b. Prou. 1. c. Sap. 1. c. 2. d. 11. d. 12. b. c. d. 15. a. Eccle. 2. d. and 18. b. Esa 5. a. and 30. d. and 55. b. and 65. a. Iamēt Iere. 3. cap. Eze. 18. c. d. and 24. b. and 33 c. Ioel. 2. a. 4. Esdr. 1. c. and 2. a. and 7. c. and 8. c. Math. 23. c. Act. 17. g. 1. Tim. 2. a. & 4. c. 2. Pet. 3. b. The same saith Aug. also plainly in these wordes *Non ergo casus ruentium, nec malignitatem iniquorum, neq; cupiditates peccantium, prædestinatio Dei aut excitauit, aut suasit, aut impulit; sed plane prædestinauit iuditium suum quo vnicuiq; retributurus est prout gesserit, siue bonum, siue malum, quod iuditium futurum non esset, si homines Dei voluntate peccarent.* Neither the fawles of them that fawle / nor the wickednes of them the are wicked / nor the lustes of them that offende / hath

Eccl 15 b

hath the predestination of God either pro-
uoked / moued / or compelled / but without
dowbte he hath foreordined his Judgment /
wherby he wil recompence euery man / accor-
ding as he hath done / whether it be good or
euel / the which cholde be no Judgmēt if men
ded synne by the wil of God: And although
ther be some places of scripture wheroppon
they woulde grounde this opinion / that men
cholde synne by the wil of God / or that God
chulde predestinat or ordayne men to synne /
as wher it is saide / that god hardened the hart
of Pharao / and suche ipke / yet pertaineth it
nothinge to that purpose / if it be waged with
the reste of the scripture / for as August. saith.
*Ipse quasi eos iudurat quia iusto iuditio indurari
sinit. Lib. de essent. di.* He dothe (saith August.)
as it were harden them / because that with his
iuste Judgment he suffereth them to be har-
dened. And in his boke. *De. lib. arb. & gra. Cap.*
21. He saith where at any tyme / we reade in
the scripture / that men be seduced / or their
hartes hardened of God / their maye we not
dowbte but that their wicked deseruinges
wente before / leaste ye runne (saithe he) into
the sayeng of Salomon. *Insipientia viri violat
vias eius, Deum autem causatur in corde suo.* The
folyshnes of a man defileth his wayes / but he
saieth in his harte / God is the cause of this
hardeninge of harte. Melancthon in his cō-
mon places speaketh very plainly saiyenge.

« *Nec figuræ illæ verborum offendunt. &c.* Neither
« saieth he doe these figuratiue speaches offēde/
« as I wil hardē the harte of Pharao and suche
« like / for it is certaine that in the Hebrwe
« phrase they signifie a permission or sufferinge
« and not an effectual wil of God / as leade us
« not into temptacion/ that is to saie: Suffer vs
not to be led into temptacion. These are Melanchons wordes and marke what he saieth of the Hebrwe phrase/ for al men knowe him to be a man learned. But to be shorte / it is suerly to be meruayled at/that although they doe thus accuse Godes predestination / to be the only cause of Adams fal (which is in dede not only synne / but also the very welspringe of al wickednes / and the filthy fountaine of al our vnclennes) that yet they dare affirme them selues to be the only frīedes and louers of Godes predestination / and al other to be the ennemies of Godes holy predestination/ whiche doe not subscribe vnto this their fantastical imagination / moreouer if it sholde be sayde that they make god the author of sinne/ they wolde crye Nay / and saie they were slaundred: But whether God be not the Author of that/ whereof he is the only cause / let the vncorrupted harte iudge: Also to saie the trueth when the sea their time and place/they are bolde ynough / yea euen to vse the terme/ Author / in that same manifest sence as in a boke set forthe by Iohn knoxe / againste an

aduer-

aduersarye of Godes predestination as he calleth him/wher in he 158. pa. he saieth thus.

Therfore whatsoeuer the Ethnikes and ignorant doo attribute vnto fortune / we assygne to the prouidence of God. And straight waie he saith. **We shal Judge nothynge to come of fortune/but that all commeth by the determination of hys councel / and further it displeaseth hym/ when we esteame any thynge/to proceade frō any other/ so that we do not beholde hym and knowe hym / not only the principael cause of all thynges. But also the aucthor appointinge al thinges/to the one parte/or to the other/ by hys councell.**

Marke wel his wordes and the very sence thereof: All commeth from God sayeth he. God is the principaell cause / and God is the aucthor of it/what soeuer it be/ God appointeth all thynges/bothe to the one parte and to the other/ bothe to the wicked and to the godly al thinge/nothing is excepted/as wel damnation as saluation/ as well synne as vertue/ as well wyckednes as holines. Yea if it happe to be murther it selfe: for that a lyttel before by name he reherseth/what so euer it be/it proceadeth

Sadeth from none other (sayth he) but from God. God so hath appointted it, God is the the principael cause of it, yea and not only the principaell cause, but also the aucthour of it. Here seest thou those plaine tearmes, whiche some tyme for a littel nyce lyspinge, they cannot or will not speake, that God is the auethor of all murther and mischiefe: As for fortune I knowe it to be a heathenisse fable, but where he sayeth, that God is not onlye the principael cause, but also the aucthour of all thinges, without any exceptiõ: And that what soeuer the Ethnikes attributed vnto fortune, thatsame we ought to ascribe vnto the prouidẽce of God, it is suche a wyde wanderinge and large blasphemie, as hath not ben lyghtly heard, for who knoweth not, that vnto fortune the Ethnikes ascribed treason, and crafty conspiratie, as where they call her, *Insidiosa*, *perfida*, and *malefida*, vnto fortune thei ascribed crwell murther, and tyrannicall mischiefe, as when they call her, *Aspera*, *Dura*, *Sæua*, *Truculenta*, vnto fortune they ascribed, filthy luste, and impudente bawdrie, as when they call her, *Lenocinans*, *Bruta*, and *Impudens*. Vnto fortune, they ascribed scornefull pryde, and vayne glorie, calling her, *Imperiosa*, *Procax*, and *Superba*, vnto fortune, they ascribed beastely blindnes, and rude ignorance, callinge her *Caca* and *exoculata*. To conclude vnto fortune the Ethnikes ascribed all peruerse and

pestilent

pestilent wickednes / and al abhomination detestable, callinge her *Nefaria*, *Abhominanda*, and *Improba*. Yet saye these professors of deseny / whatsoeuer the Ethnikes ascribed vnto fortune / that same ought we to attribute vnto the prouidence of God: Yea and God is the very aucthor / the principal cause / and the only cause thereof. But now to returne againe vnto Crowly / after that he hathe wrytten / that Godes predestination / is the onlye cause of Adams fall. Then goeth he forthe in the same boke / and the same article vnto the nerte execrable wyckednes / committed in the worlde / saienge.

Now what saye we of Caine: was he not predestinate to slaye hys brother? No / saye the free wyl men.

Here thou seest dearly beloued / who they are that so odiouslie are noted with the name of free wil men / not only the Papiste / against whome he pretendeth there to write / but namelie all those that saie / God hath not predestinate any man to commit murther / or suche like wicked abhomination. These call thei free will men / these call thei Pelagians. In dede suche as so maintaine free will / that a mā by free will without the grace and helpe of God / maie abstaine from euill / or doe good / as the blinde papistes doe / and as before it is proued. That Pelagius ded holde / or as before is rehersed.

herſed/that William Samuel ſaith: that man maie deſerue God / thoſe I ſaie / might worthely be called Pelagians / becauſe thei holde either all / or ſome parte of hys errors. But thoſe whiche teache that all murther and miſchiefe ſpringeth out of Godes predeſtination/ or that any manlear is predeſtinat of God to kyll his neighbour / or any adulterer to lye with his neighbours wyfe/ or any traitor predeſtinat of God/to cõſpire againſt his prince/ or any rebell to riſe againſt his Soueraine: as theſe men moſt plainlie affirme. Thei holde in this point the error of the Manicheās: which was as ye heard before by the wordes of Auguſt. *Hominem peccatum vitare non poſſe.* That a man cannot eſchewe euell / or cannot choſe/ but commit ſinne. Theſe men I ſaie which affirme/ that Caine was predeſtinat to murther his innocent brother Abel/and as in the ſame boke and the ſame article alſo he ſaieth / that

The moſte wycked perſons that haue bene / were of God appointed to be wycked euen as they were.

Thei holde the error bothe of the Stoikes/ and alſo of the Manicheans. That is to ſaie: as Auguſtin declareth in the. ix. and. xvi. Cap. of the firſte boke of his retractations. That euell hath his originall of. Godes ordinance/ and not of mans free will: for if murtherers/ theues/adulterers/traitors and rebelles/be of God

God predestinat and appointed to be wicked euen as thei are / and cannot chose but of mere necessite by the ordinance of God commit all suche wickednes / euen as thei doe: then what is our life but a mere destenep / all our doinges Godes ordinances / and all our imaginations braunces of Godes predestination. And I doubte not but the Stoikes and Manicheans / wolde also tēper the matter with a great discretion of wordes / as these men will saye / that we muste speake more reuerentlie of the matter. But seinge thei plainelye holde these principles / and whē thei see their time / speake plainlie thereof them selues / as you may wel perceaue by that whiche hathe alreadp / and shall yet more aklarge be rehearsed / I see no cause whp it shoulde not of all men be plainlie declared / againe if it be a truthe / whp shoulde it not be plainlp spoken? if it be a truthe that traitors be predestinat of God to conspire the distruction of their Princes / and rebelles predestinat of God to make insurrection against their Souerainges / if I saie / it be a trueth that God hath so predestinate them / and that thei must of necessitie: & cannot chose but commit suche wickednes: whp shoulde it not bee plainlie spoken? except a man should be asshamed to speake the trueth. But in what scripture is that written? or is it not rather writtē / for thy life shame not to saie the truthe. Eccl. 4.d. And surelye to saie as it is / I see not well

howe

how any man can speake more plainly in this mater thē thei thē selues doe/ for what cā more plainly be spoken / then that Godes predestination/ is the onlye cause of Adams fall. And that Cain was predestinat to slea his brother. And that God is bothe the principaell cause/ and also the aucthor of all thinges / bothe on the one side and on the other / appointinge all thinges to all men / and whatsoeuer the Ethnikes ascribed vnto fortune / that same we ought to attribute vnto the prouidēce of god/ and that the moste wicked persons that haue bene / were of God appointed to be wicked: euen as thei were/ ¶ further in thesame boke/ and the same article.

Yea I am sure (sayeth he) that you wyll graunte / that yf God doe predestinate a man to doe thynges rashely / without any deliberation/ he shal not deliberate at all/ but runne hedlonge vpon it/ be it good or euel/ that he dohte.

He maketh also an argument after this sorte saieng.

Whatsoeuer god foreseeth and predestinateth: must necessarily come to passe (for his prescience and predestinatiō are infallible) but he foreseeth and

and predestinateth all thinges/ergo all thynges muste come to passe of necessitie.

The minor of which argumēt is apparātly false/ for thoughe God foreseeth al thinges/ yet dothe he predestinat al thinges for his foresyght dothe extende bothe to good and euel/ but his predestination is only of thinges that be good/as the scriptures and al auncient writers proue: And here again it is to be noted also/ how plainly they make God the auctor of sinne/for if this maior be true/that God doth not only foresee / but also predestinat al thinges/yea euen synne & euel/ as the fal of Adā/ the murther of Cayne / and the wickednes of al them that haue bene moste wicked / then maye this minor truly annexed: That God is the Auctor of al that he predestinateth/and so muste this conclusion nedes followe/that god is the auctor of al synne & euel. The first parte that God predestinateth al thinges/ or al that he foreseeth is a propositiō of their owne assertion / without any ambiguitie or doubtful meaninge. The seconde parte/that God is the auctor of al that he predestinateth is my affirmatiō/which is so manifest and true that they haue scarce any manner of coloure to denie it/ for what is it to predestinat any thinge / but fyrste to purpose/decree/appointe and ordaine it to be done: now he wiche fyrste purposeth/

decreteth

decreth/ appointeth/ ordayneth or inuenteth/ a thinge to be done/ is not he the autor of the same? or is not he rightly to be called. *Causa, Origo, Fons, Radex, Principium, Author.* The cause/ original/ fountaine/ rote/ beginninge/ or autor of the same? he wich firste purposeth/ decreeth/ appointeth/ and ordeyneth an insurrection or rebellion to be made againste his prince/ is not he to be apprehēded as the very auctor of al the seditiō/ and worthely or rightly so to be iudged and called? what man can be so ignorāt as not to perceaue it? for al the worlde knoweth that for none other cause/ one is said to be the autor of any thinge but onli for that/ either he is the first inuenter / or els the first purposer/ appointer and ordeiner of the same/ and also whosoeuer is the firste inuēter or els the first ordeyner of any thinge / moste properly he is sayde to be the autor of the same: Now marke againe the argument/ & see how the conclusion foloweth: God predestinatheth al thinges/ yea euen synne and euel/ and God is the auctor of al that he predestinateth / as hathe bene plainly proued/ ergo he is the auctor of synne. This muste nedes folowe/ if the firste proposition be graunted/ that God predestinateth or ordeyneth al thinges or al that he foreseeth/ wherfore the olde writers in confutacion of the Manycheans/ laboured in nothinge so muche as to proue that althoughe God ded forsee al thinges bothe good & euel/

it ded

t ded he only foresee and not predestinat those hinges which are euel / as by an infinite nō-ber of places out of the auncient writers / (if hortnes wolde suffer) I coulde easely proue. But one place of Aug. I wil reharse / whiche bothe not only resolue clearly this matter / be-twene foresight and foreordinance or betwene the prescience and predestinatiō / but also most plainly theacheth al that is to be sayde of pre-destination *Prosper. Ad obiect. vince.* reherfinge the wordes / & defendinge the opinion of Au-gustin wher he proueth that the dyuell can scarce be called the autor of synne / because it came of mans owne wil / and asketh by what madnes and frensy mē doe attribut that vnto GOD / whiche cannot be altogether ascri-bed vnto the dyuell / and at the laste he con-cludeth with dese wordes of Augustine.

Nihil ergo talium negotiorum Deus prædestinauit vt fieret: nec illam animam nequiter turpiterq; vi-cturam, ad hoc vt taliter viueret præparauit. Sed ta-lem futuram non ignorauit & de tali iuste se iudica-turum esse præsciuit: atq; ita ad prædestinationē eius nihil aliud referri potest, nisi quod aut debitam iu-stitiæ retributionem, aut ad indebitam pertinet gra-tiæ largitatem. Therfore (saieth he) God hath predestinat no parte of any suche doinges / nei-ther the soule which afterwarde lyued wyc-kedly & filthily / hath he prepared to that ende that it shoulde so lyue / but he was not igno-rant that suche a one it woulde be / and of such

he

he foreknewe that he him selfe woulde iustly iudge. And so nothinge maye be referrred to the predestinatiō of God, but only that which pertaineth vnto the dwe recompence of his righteousnes, or to the vnderserued gifte of his grace. These are the wordes of Augustin, which suerly are meruelous ful of pythe, containinge the hole some, of that which maye be saide in this matter of Godes predestination: and are therfore moste worthy to be noted, yea and to be committed vnto harte or kepte in perfect memorye, for beinge thorowlye waied, thei doe plainly set forthe, the ful resolution of al this question: But the returne againe vnto those, that contrarie to the scripture, and al auncient writers: doe teache that God dothe not only foresee, but also predestinat both good and euel, as wel the murther of Caine, as the holynes of Abel: and thereby make God plainly the auctor of sinne, when they perceaue the outragious blasphemie, to be ouermuche apparant and manifest, then doe they some tyme closely rowle it vp in a riddel againe, which yet for the darke speache therof, maie serue at ye least, to blind the eyes of somme. As wher (amonge many other wayes) they plainly make God the auctor of synne is, saieng that God is not only the principal cause, but also the auctor of al thinges, without exception, both on the one side and on the other, if they be then vrged with the

conse-

consequence/that God is the auctor of synne/ they wil aunswer that in al abhomination/ god is the auctor of fact/but not of the crime/ as of the facte/dede/or worke of adultery/ sodometry/murther/and Idolatry/ God is the auctor saie they/ but not of the fawlt or crime. This *Enigma*, haue I heard some men vse/ and it is also writē in a boke/ entituled a briefe treatise of election and reprobation/ late sett forthe and printed in the Englishe tonge/ where he saith thus.

Though we be compelled to saye/ that God is the auctor of the facte/ yet we muste aunswere/ but not of the crime.

Areade/areade/ what is that: God is the auctor of the very facte and dede of adultry/theft/ murther and treason/ yet he is not the auctor of synne/ why: The suttelty of the riddel is this That synne is nothinge: The theefe is not hanged for the dede which he hath committed/for God is the auctor therof/ but he is hanged for the synne/and that is for nothing/ for when they saie/ God is the auctor of al thinges/ then nothinge is excepted but synne is nothinge/ and therfore he is not the auctor of synne. The theefe is hanged for nothinge. The murtherer is put to death for nothinge. The traitor loseth his head for nothinge. The wicked are punished in euerlastinge fyer for

nothinge. A maruelous Sophistication / a straunge Parador and cawtelous riddel. But to be shorte / though many waies this subtelty might be aunswered / I will take only the desinition of synne / as I finde it written in the same boke / wher he saith very truly.

The nature of sinne / is defined by the aucthoritie of Scripture to be a thowght / worde / or dede / contrarie to the wyll of God.

Now because they saie that God is the autor of al euel dedes / though not of the crimes / let vs passe ouer the euel thought and euel wordes / and speake only of the dede it selfe / which he him selfe defineth to be synne / and contrary to Godes wil / if God then be auctor of that facte or dede which dede is synne / and contrary to Godes wil. how can he then saye that God is the auctor of the facte / but not of the fawte / seinge he him selfe setteth forthe / not only a thought or a worde / but also a dede to be synne / and if God be the auctor of that same dede / whiche dede is synne / is it not a thinge most plaine / that God is the auctor of sinne? And al this their trauel is to proue that / the ordinance and predestination of God / doth so carry men euen hedlonge / vnto al actions though they be neuer so myscheuous / that of necessitie they muste nedes and cannot chose / but commit the same. As though Godes predistina-

destination were lyke a tempest of winde / so
blowinge in the sailes of mans harte / that by
it he is caried hedlong to al thinge / whatsoe-
ver he dothe / accordinge to the sainge of the
poet. *Iam magis atq; magis præceps agit omnia*
itum. Now more and more / destinye hurleth
all thinges hedlonge: But surely this Stoical
necessitie / maketh suche a cōfusiō of al thinges
that let them coloure vp the matter with as
muche conninge as they can / and qualifie it
with as faire wordes as maye be / yet shal ther
neuer the state of a cōmon wealth in Englāde
stande / if this persuation may once take per-
fecte roote among the people / besyde that it is
vtterly repugnant to the holy scripture: and
against al the auncīēt writters / as shalbe here-
after briefly proued. And where they denie
this doctrine of theirs / to be the stoical opinīō
because the Stoikes (saie thei) fayned that na-
ture / with such order of cause as she hath tyed
together / dothe bringe al thinges to passe by
necessitie. But they affirme that God by his
eternal predestination / foreordinance / & pro-
vidence / bringeth al thinges to passe by lyke
necessitie. Thus doe the best learned of them /
make the difference: But a plaine dilusion it
is / to blinde the eyes of men withal / for (as
Priscianus saith) *Fatum* (which we cal destenye)
is deriued of the participle *Fatus* which is as
muche to saie as spokē / because it is nothinge
els (saieth he) but that which is spoken or ap-

pointed of God / as if a man shoulde saye / it muste neades be so for God hath spoken the worde: Eusebius also / eptinge the definitiō of Chrisippus saithe / that *Fatum* is nothinge els but a certain decree / ordinance or determination of God / which thinge (to make no more rehersal of many mens saienges) Augustin / plainly declared in his boke. *De ciuit. Dei Lib.* 5. *Cap.* 1. Thus (saieth he) is it proued that they did cal the wil of the high God *fatum*. Godes wil (saieth Augustin) they called *fatum* or destieny. It is manifest therfore that the Stoikes ded not imagine / that nature by an order of causes / brought al thinges to passe by necessitie. But rather that God forordaining and appointinge in order al causes in nature / or otherwise / brought al thinges to passe by necessitie / which thinge together with the order of causes. Tullie speaketh of plainly saienge: *Fati necessitas, &c.* The necessitie of destenye (saieth Tullie) is that / whiche of God is ordained and appointed / that it come to passe by an euerlastinge order of causes. The same order of causes / also is not forgotten of our mē / that in al pointes their doctrine might agree with the Stoical doctrine / as in an Englishe boke trāslated out of Frenche / lately set forth in printe and entituled / a brief declaration of the table of predestination / wher he saieth.

Seinge God hath appointed the

ende /

ende / it is neceſſarye alſo that he ſhoulde appointe the cauſes whiche leade vnto the ſame ende.

As if he ſhoulde ſaie / lyke as God hath appointed ſome man to be hanged / ſo hath he appointed him alſo to ſteale / as a cauſe leadinge vnto the ſame ende wherunto he hathe appointed him / or els it was his deſtenye to be hanged / ergo it was his deſteny to ſteale / or thus (which is al one) he was appointed by Godes predeſtination to be hanged / ergo he was appointed by Godes predeſtination to ſteale : For ſeinge God hath appointed the ende / (ſaieth he) it is neceſſarie alſo that he ſhoulde appointe the cauſes which leade vnto the ſame ende / as for exemple / if this be trwe which they ſaie / that God doth predeſtinat al thinges / or that God dothe both appointe the ende of al thinges / and alſo the cauſes which leade vnto the ſame ende / then doth it followe / and may truly be ſayd / that Martē Swarthe with his men / was appointed and predeſtinat of God / to be ſlaine at the Battell of Stoke: And further it foloweth as God appointed Martēand his fellowes to this ende / ſo was Sir Richard Symon the preſt appointed and predeſtinat of God / to poure in the peſtilent poyſon of prcuy conſpiracy / and traiterous miſchefe of vaine glorye / into the harte of Lambert his ſcholler / as a cauſe ledinge vnto the ſame ende. Itē that he ſaide Lambert / was

appointed & predestiat of God, to consent and agree vnto the pestiferous perswation of his master sir Richarde in the pride of Lucifer, to aspire vnto the highe type of honour, in deposing (if it possible were) the right & most noble heyer of Englande, and eleuatinge him selfe, lyke a traiterous villein: vnto the royal throne of the same, and that thus he was appointed of God to doe, as an other cause leadinge vnto the same ende whiche God ordained. Item that the Irishe men were appointed of God, to be rebellions traitors againste their Soueraingne Lorde the Kinge of Englande, and to maintaine the false and fylthy quarrell of the sayde Lambert, as an other cause leadinge vnto the same ende. Item that the Lady Margaret sister vnto kinge Edwarde the. iiij. was appointed & predestinat of God, to be a traytoresse to Englande, & to emploie all her wyt, force, and power, to the vtter destructiō of her naturall countrye, as an other cause leadinge vnto the same ende. Item that the sayde Lady Margaret was appointed of God to conduct and hyer Marten Swarche and his men, to enuade the Realme of Englande, as an other cause leadinge vnto the same ende. Item that the saide Marten Swarche, the Erle of Lyncolne, the Lord Louel, the lorde Gerarde, and diuerse other Captaines of the rebelles, were appointed or predestinat of God, to be of such valiāt courage, in maintaining the false quarel

rell of traiterous Lãbert/that thei were slayne on the other syde/many a trwe English mans bloude shed.at the battell of Soke/which was the ende of this woefull tragedie/and by thys their manifeste forme of doctrine was altogether/and euery parte appointed and ordained of God/bothe the ende/and also the causes aboue rehersed/and other innumerable whiche ded leade vnto the same ende. Alas who seeth not the destruction of England to followe this doctrine? who seeth not the confusion of all commõ wealthes to depende hereuppõ? what Prince may set safely in the seate of his kingdome? what subiecte may liue quietly possessing his owne? what mã shalbe ruled by right of a lawe? if this opinion may be perfectly placed in the hartes of the people. But to be short thou seeste here by example the same whiche Tullie calleth/ *Series causarum*, the continuall order of causes appointed of God/& our men euen in like manner/call it the causes appointed of god/to leade vnto the same ende/which he hath ordained/ whereuppon followeth the force of can not chuse/which is called, *fati necessitas* fatal necessitie/or the necessitie of Godes ordinãce/for as you haue heard, *fatũ* is nothing els: but a decree/or ordinãce of god whiche necessitie is set forth of some mẽ/vnder the name of godes predestination/& now often times the same thinge/is set forthe also by this worde prouidẽce/ which name of prouidẽce li-

 kewise

kewise the heatē Stoikes vsed for thesame pur
pose/as Cicero saieth. *Pronoea anus fatidica Sto
icorū quā latine licet Prouidentiā dicere.* Pronoea
in Greake(saith he) the olde wyfe of the Sto:
ikes;that setteth forthe their destenye/which in
latin may be called *Prouidentia*, The prouidēce
of God: But let them cal it prouidence / pre:
destination/ preordinance/ or what they will.
This is no doubte/the very Stoikes opinion/
that God hath so appointed and preordained
al thinges/ that of meere necessitie they come
to passe. And whatsoeuer men doe/whether it
be good or euel/ they can not chose but doe it/
which necessitie Seneca also manifestly decla:
reth/in these wordes *Necessitates omnium rerum
quasnulla vis rūpat. Fatū existimo* The necessities
of al thinges(saieth he) which no force or vio:
lence can breake / that same I holde to be de:
stenye. And as for that which the heithen / ded
attribut to the starres or planetes thei meante
none other/ but that God ordained the plane-
tes in nature to worke such thinges/ as he be:
fore had decreed and appointed: Euen as we
also iudge / that God vsethe the operation of
the planetes in sendinge suche raine and tem:
pest/faire weather or fuole/as his plesure is/
let them saie therfore what they can or will.
This meere necessite which our mē doe teache
is the very same/ which the Stoikes ded hold/
which opinō because it destroyed the state of
a common wealthe/ it was banished oute of

Rome

Rome as Aug. declareth. *Lib. quæst vet. & No. test.* where he notably refelleth that opinion in these fewe wordes saieng. *Qua ratione nati dicuntur, &c.* By what reason (saieth Aug.) were they borne which banished *Mathematicos*, the setters forthe of destenye out of Rome, which law was kepte? they were but heathē, how were those thinges done by destenye, which make against destenye? But suerlye if ther be a destenye, it doth not hinge against it selfe, saieth Aug. For so were destenye, no destenye, or at the least, destenye fightinge against it self: Or to speake the same in those wordes, which our men by abuse take out of the scripture, to maintaine the very same matter. If it be Godes predestination, that men shoulde write and speake against his predestination, as they saie some men doe, then is Godes predestination a kingedom, not only deuided but also fearcely fighting against it selfe. O miserable absurditie which any childe maye perceaue must nedes followe, if al thinges come to passe with absolut necessitie by Godes predestination, as they teache. This same doctrin also that al euel springeth out of Godes ordināce or that godes predestinatiō was the cause of Adās fal, of al wickednes, is plainly maintained in an Englishe boke lately set forth and entituled against a preuy Papist &c. where amonge many open, plaine sentēces vppō this mater, I finde an argumētmade in these words

Mathematicus, is often taken as Augu. vseth it here, for Genethliacus whose profession was to declare mēs fortune or destenye by the tyme of natiuitie, which in the .2. of Esa. the translatiō of Swrich calleth Mathematicos and our trāslator calleth it the talkers of mēs birthe.

C v what-

Whatsoeuer was in Adam was in him by Godes will and ordinance/ Sinne was in Adam /ergo sinne/ &c.

Was in him by Godes wil and ordinance. The maior of which argument beinge vnderstande of Adam after his fall / is manifestlye false / and therfore the conclusion also is false/ for if it maie be saide of Adam after his fall (as by the minor you wel perceaue that he so doth vnderstande it) them maie it also be saide nowe of any man / that what execrable wickednes soeuer is in any man / that same is in him by Godes wil and ordinance. He goeth aboute also to proue te same by an other argument whiche he maketh speakinge of the lyenge Spiret/ saienge.

God commaunded him to synne/ but God commaundeth nothinge which he ordaineth not / so he ordained him to synne.

Which argument it was maruaile that any man coulde be so blinde as not to see howe it might with more strēght ✻force/ ✻ much more manifeste truth be turned against him in this sorte: speaking of Adā/ yea ✻ of al mē sayeng/ God commaunded Adam/ ✻ doth commaūde al men to abstaine from sinne/ but he cōmaundeth nothing which he ordaineth not/ *ergo* god ordained Adam and all men to abstaine from

synne

nne. If God then ordained Adam & al men
abstaine from sinne/then ded he not ordaine
dam or any man to cõmit sinne/ so was not
nne in Adam/or in any man by Godes will
nd ordinance/nor godes ordinãce the cause of
dams fal/or of any mãs sinne: And therfore
heir opinio is utterly false: also if God in his
ecret counsel doe predestinat/ appointe/ & or-
ain mã to sinne & yet geue vnto him a straight
awe and commaundement not to sinne: is not
hen his secret wil contrary to his open worde?
nd his eternall ordinance/ repugnant to his
ritten lawe/ Al their faire wordes & fine fra-
nes fetches can not auoide it: yet would I fur-
her aske thẽ a question/seinge it is the decree/
rdinance/ and wpill of God expressed in hys
orde/that man shoulde not sinne/how crepte
het into that secret counceil/wher God ordai-
ned/decreed/and willed the cõtrary? that is to
aie/that man should sinne. But I heare their
unswere already published in printe/ stãding
n the thirde leafe & seconde page/of the firste
blaste in that traiterous trumpet/ set forthe a-
gainste the regimẽt of wemen wher fo.2.pa.2.
briefly & couertly toucheth this close & preup
councel of God in these wordes.

The secret coũcel of God excepted.

But in fo.3.pag.2.he sayth. I am assured/
that God hath reuled to some in this
our age/ that it is more thẽ a mõster

in

in nature/ that a woman shal raigne and haue empire aboue man.

This may be the Apocalips of some men in this our age: but sure I am/ it is not the Reuelation of sainct/ Jhon the Euangelist/ nor of any other olde Apost. or Prophet. These new reuelations which are reueiled vnto mē of our age out of a secret councel/ decree/ & ordinance of God/ contrary to the open worde and commaūdemēt of God/ are meete for those which delight in the dānable dreames of some doctinge desteny/ and may wel be called inspiratious of olde Arrians/ reuelations of blinde Anabaptistes/ or vnwittē veritis of superstitious Papistes/ rather then the secret councel of God/ reueiled vnto men of our age. But to conclude: That angel or spiret/ which cōtrary to the manifest worde of god/ hath reueiled vnto mē of our age/ that a womā being right enheriter to the crowne of a realme/ ought not to be ruler therof/ that same spiret & angel of darkeneh/ hath reueiled vnto men of our age/ that Cain was predestinat to murther his brother Abel/ & the most wicked traitors/ murtherers/ and theues that lyue/ are ordained of God in his secret councel/ contrary to his open worde/ to be wicked euen as they are/ & to cōmit suche murther/ theste and treason/ euen as they doe. The same cōclusion & newe reuelation/ is also plainly set forth/ in the other late printed Englishe boke before named/ translated out of

Frenche

frenche into Englishe/where anone after the
eginninge speakinge of Godes wil he saith.

By the vertue wherof/al thinges are made / yea euen those thinges/ which are euel and execrable.

Yet/when he hath plainly affirmed that by he vertue of Godes wil/euen and execrable hinges are made / leaste the horrible face of Sathan shoulde be perceiued/in the burninge lame of those terrible wordes: The matter is afterwarde trimly couered with a cloke of vn-auery subtelty / for he declareth his minde to be / that those euel and execrable thinges/ which are wrought by the vertue of Godes wil/are not euel and execrable.

In that they be wrought by his di-uin councel.

As if he should saye/though they be in dede euel and execrable thinges / which the coun-cel of God worked / yet are they not in that respect or therfore euel/because God worketh them.

But for as moche (saieth he) **as they procede from the Prince of aper/&c.**

Or to speake it in more vsual tearmes / be-cause the dyuell or wicked men doe worke it/ which neuertheles/as they plainely holde and affirme/are the instrumentes of God appoin-ted therunto/&in doinge the same doe nothinge els but

els but that which God hath ordained them to doe/ & so ordained that they cānot chose but doe it euen as they doe/which opinion. Prosper defendinge the sentence of Aug. writteth vehemently against in these wordes. *Predestinationem Dei siue ad malum siue ad bonum, &c.* That the predestinatiō of God (saith he) doth worke in al men either vnto good or vnto euel it is moste folishely saide/as though a certain necessitie should driue men vnto bothe/ seinge in good thinges/ the wil is to be understande not without grace/ & in euel thinges/ the wil is to be understande without grace. *Respon. ad obiect. Gal. cap.* 6. But that which Prosper: and Aug. doe here moste truly cal a moste foliche saienge. The same doe these men cal the moste highe/and profounde Wisdome/ for God saie thei/predestinateth al thinges/ergo al thinges must come to passe of necessitie. And further Crowly in the saide boke of confutaciō before named/ and the same article vsinge the very same tearme of driuinge/he saieth that.

Godes predestination hath driuen them to it.

And yet not therwith content/ a none after he saieth: We are compelled by the necessitie of Godes predestination/to doe those thinges for the which we are dampned/but to repeate the hole sentence.

To this muste we answere (saith he) **in this**

in this wise. If God were an inferior to any superior power/ to the which he ought to render an accōpte of his doinges/or if any of vs were not his creatures/but of an other creatiō besydes his workmanship/then might we charge him with tirāny/because he condempneth vs/ and appointed vs to be punished for the thinges we doe by compulsion thorough the necessitie of his predestination.

Marke here by the waye how al rulers be charged with tiranny for punishing of malefactors/firste graunte this proposition which he affirmeth: That al offēdors as murtherers/ theues/and traitors/commit their offences by the compulsion of predestinatiō. Secōdly this assumpted minor (whiche he also affirmeth) that it is tiranny for one which is an inferior power/ and not their creator to punishe them which doe commit crimes by suche cōpulsion. Then muste it neades followe/ that all rulers are tirantes which punishe malefactors/ & are no creators/ but inferior powers/ because al malefactors/ coulde not chuse but cōmit suche wicked offences/beinge driuen therunto by cōpulsion/thorough the necessitie of predestination. Woe worth the sinful generation of our age which hath bred/ and brought forte suche

a noy-

a noysome noueltye / and straunge Paradore / to whome the handes of Godes mercy are stretched out all the daye longe: and yet they are euer defyinge hym to the face / as the Prophete sayeth. Esay. 65. Consydere I desire the / not the persones of them that speake: be they neuer so hyghe / neuer so wyse / neuer so many / but marke the opinion it selfe: euen in thy conscience / and in the syghte of God / whether any thynge maye be spoken more repugnante to the nature of God / more contrarye to the worde of God / more defacinge the Iustice and mercye of God / then to saye / that God punischeth man wyth the tormentes of Hell in euerlastynge fyer, for doynge those thynges whyche he hym selfe hath predestinate / ordained / decreed / determined / appointed / wylled / and compelled hym to doe: and that whyche a man can not chuse but must nedes doe / by the force and compulsion of hys predestination. All whyche thynges in those playne tearmes they muste euidentlye teache in diuerse partes of theyr wrytinges / but of all other thys is moste odious and horrible / where they affyrme that men synne by compulsion / thorough the neceſſitie of Godes predestinatiō. And the very same sayeth Knore in the 317. side of his boke / before named / affirminge likewise in those plaine tearmes: That the wicked are not onlye leafte by Godes sufferinge / but compelled to synne by

powre /

sowre / and he citeth it as the sayenge of Au-
gustin against. *Iulian. Lib.3. Cap.5.* But very
falsely (as I suppose) for I haue sought the
same place in Augustin / and he hathe neither
those wordes / neither any suche lyke / that im-
porte the same or the lyke matter. Wherfore
vnto suche time as they make better proofe: I
muste thinke they haue forged a lye in Augu
stins name / suppoſinge ther by / to geue aucto
rity to falshode: But to conclude / whether it
were the sainge of Augustin / or not / you see it
is plainly their opinion / not onlye that men
cannot chuse / but doe what wyckednes or mi-
schef soeuer they doe / but also they are com-
pelled with the power / force / or compulsion of
Godes predestination / to commytte all those
euels and wicked crimes / for the whiche they
are executed with the temporall swoerde / or
dampned with euerlastinge torment. Against
whiche error cryeth out / the worde of God in
multitude of places / manifestlye prouinge /
that thorowghe the grace and helpe of God /
men maye chuse / and are neither driuen by ab
solute necessitie / nor compelled by Godes pre-
destination / to commit murther / theste / trea-
son / or any suche flagitious offence / nor any
manner of synne or euel / what soeuer it be. As
for exrample: Moyses saieth: Therfore chose
life Deut.30. And Iosua saieth chose whome
you will serue. And after when the people pro
mised

miſed to ſerue te Lorde onlye / he ſayeth vnto them / you are witneſſes vnto your ſelues / that ye haue choſen the Lorde to ſerue him. Joſua. 24. But afterwarde when the people forſoke the Lorde againe / and choſe other Goddes: The Lorde ſaith vnto them. Soe cry vnto the Goddes / which ye haue choſen Jud. 10. Chriſt ſaieth / Marye hathe choſen her that good parte / whiche ſhal not be taken from her. Luc. 10. Dauid ſaieth / I haue choſen the waye of trueth / & againe in the ſame pſalmes: I haue choſen thy commaundementes. Pſalm. 119. But the Lorde ſaieth by his Prophet Iſaye: They ded wickednes before myne eyes / and choſe the thinge / that pleaſed my not. Eſaye. 65. and in the nexte chapter. he ſaieth. *Et elegerunt quæ ego nolui.* And they haue choſen thoſe thinges / whiche he wolde not. Eſaye 66. Thus it is plaine that as chuſe / and cannot chuſe / agree together / ſo dothe their opinion agree withe the ſcripture / for ſuche directe contrarie / is betwene choiſe and meere neceſſitie / betwene violent compulſion / and Chriſtian Lybertie / that black and withe / maye withe more poſſibilitie / be coupled in a ſubiect. But it is meruaile to ſee / how ſcrupulus ſome men are in theſe wordes of choiſe. I dowbte whether they dare reade theſe / and many ſuche like places of ſcripture / whiche ſo plainlye ſpeake of choiſe: But perhappe they allwaye

scippe ouer that worde/or reade some other in steade thereof / as the Iewes doe Adonay in steade of Iehouah / for suerlye many are so afraide of free wil / that they fall as the prouerbe saithe/out of the lyme kell into the colepit / from highe presumption / into depe desperation fiercelie folowinge / that olde spirett of wicked Pelagius / as before it is touched in the ix. of his deuelishe errors/where he affirmeth/that if a mā haue nede of Godes helpe/ then hath he no fredome or choise at all: Thus doe they breake their shippe / vppon the perelous rocke / seakinge to escape the daungerous Hurlepole. For an horrible presumption it was of Pelagius / to thinke that a man by nature/ had suche power to chose good and refuse euel / that he neaded not the grace and helpe of God/and a desperate opinion is this of other/to saye that the predestination of god worketh al thinges in manne / whether it be good or euel / and that a man cannot chose/ but doe whatsoeuer he dothe / for no dowbte this opinion/maketh a very disordered *Chaos*, and an vtter confusiō of al thinges / as it were miringe and thrusting together/bothe heauē/ earthe / and Hell. Makinge one confused compe of God / the Dyuell and the worlde of synne/Grace and nature/ turninge al doinges into dreames/ al trueth into trauncies / all verit ie/ into fables/ all prayer and meditation/

into vayne imagination. For if Godes predestinatione be the onlye cause of Adams fall, and filthye synne, and consequently the onlye cause, and worker of al euell, yea euen with compulsion and force, as they shamefullie and plainlie affirme, then wil no man denye, that on the other syde, godes predestinatiō worked as violentlye in all thinges that are good: So then if Godes predestination worke al, without al exception, bothe in euel and good, then all other thynges, whatsoeuer they be, although they appeare to worke, and doe some thinge, yet doe they in dede vtterly nothinge. So that the Deuell dothe nothinge, man doth nothinge, lawes doe nothinge, doctrine dothe nothinge, Prayer dothe nothinge: But Godes predestinatione dothe altogether, and is the efficiente cause, yea and the onlye cause of al thinges: Against this opinion, the worde of God is exceadinge plaine and manifeste, not only in the places before rehearsed, but also in these folowinge, here briefflie noted, yea and aboundantlye thoroughe out the whole scripture, Gene 4. a. 2, Reg. 24. b. 1, Para. 21. b. Pro. 3. d. Eccle. 15. c. 4. Esd. 7. b. d. and g. e. and 9. a. Luke 10. d. and f. Ioan. 1. b. Act. 5. a. 1. Cor. 7. g. and 9. a. and 10. c. and 14. f. 2. Cor. 13. c. Phil. 4. c. Heb. 11. Against this euel opinion, also doe al the anciēt Doctors with one consente vehementlye write, as they them selues cannot denye,

denie/ exepte onlie Auguſtine/ whiche becauſe of his exceadinge obſcuritie / and darknes in diuerſe places / he is often alleaged of bothe partes. Alſo againſte this opinion / writte the earneſtye Philippe Melancthon/ the cheafeſt and beſte learned of al the Germaines. In like manner doth the Bullenger / the cheafeſte and moſte excellente of all the Swytcers. The ſame dothe alſo. *Eraſmus Cercerius*, and manye other of the beſte learned proteſtantes/ whoſe ſayenges were profitable here to rehearſe/ but that their iudgement in this matter is well knowen to all the learned / and my determinatiō/ is at this preſente rather briefly and ſimplie / to declare what parte of doctrine I + many other miſlike / thē with longe + diſcource and many Auctoritie to diſproue the ſame/ wherfore to cōclude. Take this one note/ int his matter of cannot chuſe/ or of neceſſitie/ bothe for the better vnderſtandinge of the thinge it ſelfe/ and alſo of thoſe whiche writte therupon. They commonlie ſpeake of two kindes of neceſſitie/ the one is/ if neceſſitie abſolute/ and the other of neceſſitie of conſequēce or meere neceſſitie / and neceſſitie vppon condition / whiche diuiſion / all learned and good Auctors doe vſe / and it is very profitable to be conſidered / for touchinge the one ther is neither reaſon/ lawe/ councel/ or doctrine/ neither faire promiſe nor ſharpe threatninge/ nor

any other thynge / whatsoeuer yt be / whiche maye helpe or hinder / adde or take awaye / hurte or proffet / wherfore ther is neuer any of al the aforesayde wayes or meanes vsed in any of al those thinges / whiche come to passe by absolute necessitie: As for example it is of meere necessitie / that the Dyuell is and euer shalbe dampned. That the soule of man shalbe euerlastinge / and not come to an ende / lyke to the lyfe of beastes: For the lyfe of beastes / be immortal as the soule of man / and suche lyke / where in yt were more then madnes to endeuoure either by reason / lawe / or councel / or any other waye whatsoeuer it were / to alter / chainge / withstande / or remoue / any of those thinges / seinge of meere necessitie they muste nedes be so / and cannot be altered. For as Augustine saieth. *Omne enim quod prohibetur, ideo prohibetur, ne, (quia potest fieri) fiat. Si autem fati esset non posset fieri, neq; p.ohiberetur. Vet. & Nou. Testam. Quest. 1. 15.* Whatsoeuer is forbidden (sayeth Augustin) therfore it is forbidden because it might be done / and yet ought not to be done: But if it were of destenye / then coulde it not be done / nor choulde not be forbidden. These wordes of Augustine beinge fewe / containe muche matter / if they be trulye wayed. Now to the necessitie of consequence / or necessitie of condition / wherof Melancton sayeth. *Neq; enim hæc consequentia libertatem voluntatis*

luntatis tollit. Neither dothe this consequence/ take awaye the libertie of the wil. And this necessitie/ is not repugnant to diligence/ prayer/ lawes/ or doctrine. For therfore (that I maye vse againe the wordes of Augustine) thinges are forbidden to be donne/ because they might be done/ but oughte not to be done. And this necessitie/ groweth vppon former causes/ graunted or wrought/ as/ it is of necessitie/ or neades muste be/ that sectes and hereſies/ shall growe in the chuche/ because de wicked seake their owne glorie/ and Sathan stierreth their hartes/ to imagen and sett forthe abhominable errors/ wherin they serue the Vyuell/ withe all the diligence of theyr power/ wherfore it muste followe/ that Sectes and Hereſies shall growe. Neither dothe this necessitie proue/ that they coulde not suche/ but commyt suche euells: But seynge they doe refuse the light/ and embrace the darknes/ this muste necessarilye followe/ this muste neades be the ende/ that Hereſye and muche mischef shall springe/ or as when a man presentlye beholdeth withe his eyes/ murther/ theft/ dronkenes/ or any other wyckednes/ yt muste neades be true/ that suche thinges are commytted/ accordinge to that whiche a man dothe see plainlye before his eyes. Yet dothe not followe/ that those wycked doers/ coulde not chuse/ but commyt those outragious cry-

mes/but seyng that they doe commytte suche thinges / yt muste neades be true by the necessitie of consequence/ that suche thinges are commyted of them. These two kindes of necessitie / dothe Augustine notablie declare/ how / and in what sorte / they springe out of Godes predestination. *Lib. de Prædestin. Dei Cap.* 2. Firste of all sayeth Augustine / yt ys "horrible iniquitie to save/that God dothe predestinat any thinge/ savinge onlye that which "is good. But of predestinations some be of "bindinge/ or of bondage/ and other be of con-"ditione. These are of iustice / and those of po-"wer. And that it maye be the more manifeste/ "it shalbe declared (sayeth he) by example/ "whiche are of bindinge and power / and whi-"che are of conditione and iustice. God created "heauen and earthe / sonne and mone / further "he ded foreordaine/or predestinat that the hea-"uen shulde euer be turned / and the immoua-"ble eare shoulde be in place of a center vnto "the turninge heauen / the Sonne and Mone "shoulde rule the daye and nighte/the daye and "night / shoulde succeade one an other / in cer-"taine tymes appointed. These predestinations "are of power and of bindinge / for euery one "of thase thinges aforesayde/is so bounde vnto "his worke/by the predestination of God/that "it cannot be moued from the same. But God "created man/ and dede predestinat him/ that if

he were

he were obediente / and ded abstaine from the
aste of the forebidden apple / he shoulde liue /
out if he were disobediente / he shoulde abide
he sentence of deathe. This predestination is
f conditione / and of iustice: For God before
he fall of man / ded not by power of bindinge
o predestinate him to dye / that of necessitie he
muste neades dye / but vnder that conditione
f he synned. Because therfore man ded synne /
t was a righteous thynge / that he shoulde
ye / if he synned not / he shoulde not be bounde
o deathe by any chaine of Godes predestina-
tione. All these are the wordes of Augustine.
nd this diuisione is often repeated / and com
nended / by the beste learned of the Prote-
stantes. Many thinges do offer them selues
n this matter to be spoken / but my purpose
f briefnes causethe my to growe to an ende.
I haue thought good therefore in fewe wor-
des / to note one pointe more of euel doctrine /
whiche now a dayes is tawghte / and it spru-
geth also out of this foresayde proposition /
hat Godes predestinatione causeth all synne
and wyckednes / and this it is / that synne is
not the cause of reprobatione / nor of Godes
hatred towarde the wicked whiche are damp-
ned / whiche thynge in dede / to be shorte I
graunte muste neades followe / if the former
conclusion be true / that synne cometh of Go-
des predestinatione / or that Godes predesti-

natione was de cause of Adams fall / whiche was the originall of synne / for yf synne / or the originall therof came of God / or of his ordinaunce / and from God comethe nothinge but that whiche is holye / iuste / and good / then ys synne / no synne / and cannot be the cause of Godes hatred towarde them that perishe / excepte we shoulde saye / that God hateth them for that thinge / whiche is holye / iuste / and good: And leaste I shoulde be thought / thoroughe pretence of breuitie / to passe ouer / without plaine proofe of that whiche I saye / that this parte of doctrine / is also sett forthe and taught / I will rehearse one sentence of theirs published in printe / whiche is so open and manifeste / that it maye serue / as well as a thousande: I reade in the forenamed booke / translated out of Frenche into Englishe / towarde the latter ende of the boke / vppon these place / thus noted in figures / and these very wordes followe. Rom. 9. c. 11. 12. 13.

He sayeth not onely that Esawe was ordayned to be hated / before he dyd any euell: for in so sayenge / he shoulde not seame to exclude anye thynge / but actuall synne and incredulitie. But he sayeth expressye / before he was borne: whereby he excludeth

cludeth originall synne / and all that whyche myght be considered in the persone of Esawe by hys byrthe / from the cause of hate.

Touchynge the texte where vppon it is spoken / assuredlie vnke serueth not worse to make Iuory whyte: then these wordes / to open the mynde and sence of the Apostell / as it were easye to proue / yf shortnes woulde suffer to make a digressione / but touchynge that parte of doctrine: thou seest / that he speaketh of two opinions / the one / that actuall sinne or increduletie: shoulde be the cause of Godes hatred towarde the wycked: The other / that originall synne / is the cause of Goddes hate towarde them. Thys man againste them bothe / taketh occasione vppon thys ersample of Esawe: to exclude all that is in man / either outwarde synne or inwarde / either originall synne or actuall / from the cause of Goddes hate / so that (yf it be true whyche they saye) God dothe hate men: neyther for theyr outwarde wycked lyfe / nor for theyr inwarde deuelyshe luste / but for hys owne pleasure onely. The very same thynge sayethe Knox in the .141. pag. of hys foresayde boke: where his wordes are these.

Further I saye: that yf Esawe

was

was hated for hys euell deserunge/ then muste neades followe/ that Jacob was loued for hys well deserunge/ by the argument folowynge: of the nature of contraries.

As well it myght be sayde / it muste neades followe by the contraries: that yf a Kinge or Prince hate one man/ wyche hath well deserued hys hate / by stealinge from hym hys ryngе / hys chaine/ or some greate iuell / then dothe he not loue anye other man but he whiche hathe well deserued hys loue / by geuinge to hym a ringe / a chayne / or some great treasoure / as thoughe he shoulde saye: because Iustice worketh on the one syde / therefore mercy hath nothing to doe on the other syde/ or as thoughe G G G were not bothe iuste and mercyfull. Juste in damninge for their offence those whiche are dampned / and mercifull in sauinge wythoute their deserte those whiche are saued: And who seeth not that neither simile nor dissimile/ neither lyke thinges / nor thinges contrarie doe holde in all pointes/ for nothinge is so like / whiche in some thinge is not onlyke / neither anye thinge so contrarie/ whiche dothe in all thinges varie. Christe is lykened to a lyon / but ded he ener raupshe/ endeuor / and shede anye innocente bloude/

Latimer

Latimer wyſcheth / that all the Biſchoppes were like Biſchop Buell in diligence / then ought not the Buel and a Biſchoppe to differ in al thinge. And moſt ſpecialie and plainlie / dothe the ſcripture beate in our headdes: aboue all other thinges / that the nature of contraries / do not holde in bothe ſides of Goddes rewarde / and mans deſeruinge. For as thei are inſeperable relatiues in the one parte / ſo on the other ſide / the one hathe neuer anie relatione to the other / for as Goddes hatred and vengeaunce / hath euer relation to mans deſerunge: ſo hathe Goddes loue and mercie neuer anie relatione to mans merite: Yea all the ſcripture teacheth vs / that GOD neuer hateth / or puniſcheth man withoute his owne deſeruinge / for as the wiſe man ſaieth. *Et eum qui nullam pœnam commeritus ſit condemnaſſe, a tua potentia iudicas alienum.* And thou Lorde (ſaieth he) eſteameſt it a thinge / contrarie to thy power / to haue condempned him whiche hath not deſerued punichemente. What ſhoulde be ſaide of the Cananites and the Iſraelites / yf the nature of contraris doe allwaye holde / and haue ſuche relatione of the one to the other / muſte it not then neceſſarilie followe (as he ſaieth) by the nature of contraries: that if the Cananites were caſte oute of the fortunate lande / that flowed with milke and honie for their euel deſeruinge: that Sapi. 12. &

on

‘ on the other side/ the Israelites were brought
‘ and planted into that same happie and bles-
‘ sed reaste/ for their well deseruinge: But what
‘ saieth the scripture. Speake not in thy harte/
‘ after that the Lorde thy GOD hathe caste
‘ them out before the sayenge/ for my righte-
ousnes the Lorde hathe brought me in/ to pos-
sesse this lande/ naye but for the wickednes of
those nations/ the Lorde dothe caste them out
before the. Deutro. 9. So plainlie speakethe
the holie Ghoste here/ that thou maieste ea-
selie perceaue/ howe grosse and vaine their
saienge is/ whiche affirme, That if God hate
an euell man for his owne euell deseruinge/
then muste it neades followe/ that he louethe
a good man: for his owne well deseruinge.
For the hatred of GOD and euerlastinge
dampnation are iuste rewardes of mans euell
deseruinge: but the loue of God and euerla-
stinge life: are free gistes of GOD/ for
Christes sake/ withoute anie parte of mans
owne deseruinge. Take therefore this saienge
of theirs. No sinne nether originall nor actu-
all/ is the cause of Goddes hate/ or eternall
deathe/ and put the same into the one side of
the balaunce/ then take/ and put into the
other syde/ this sayenge of Sainct Paule to
Rom. 7.c the Romaines: was that then that was good/
made deathe vnto my? God forebidde/ but
synne/ was made deathe vnto my. Then waye
bothe

othe theſe ſauenges together/ with the han-
e of good aduiſemente / in the indifferente
alaunce / of vpright Judgemente / and put
ot in aboue three graines / of wilfull parcia-
otie/ thus ſhalt thou plainly ſee/ that the Apo
ell agreeth farre better/ with the Maieſtye
f God / and hathe a muche more reuerente
pinione of his iudgementes / then theſe men
aue/ yea thou ſhalte eaſelye perceaue (what-
euer they ſaye) that neither Godes plea-
ure/ nor Godes ordinance/ or predeſtinatione
or none other thinge that is good / is made
eathe/ or the cauſe of Godes hatred/ againſt
ny man / but ſynne is the verey grounded
auſe/ whye God hatethe/ takethe vengeance
nd puniſheth man by deathe and deſtruc-
ione / accordinge to that whiche the ſame
poſtel ſaieth: Deathe is the rewarde of ſyn-
e. And the wordes of Oſe/ are alſo manifeſte
plaine/ where he ſaieth: O Iſraell thou doeſt Rom. 6.d
eſtroye thy ſelfe/ but in me only is thy helpe. Oſe. 13.c
In whiche wordes of the holie ghoſte / thou
eeſte how manifeſtlye God dothe/ as it were
urge him ſelfe / from beinge the cauſe or
worker of mans deſtructione/ ſo that the per-
ditione and deſtructione of man / is altoge-
ther to be attributed vnto him ſelfe: And god
beinge cleare/ neither acceſſarie/ nor partaker
therof/ as the cheafe and highe iudge of hea-
uen and earthe/ vnſpotted and withoute bla-
me/

me / geuethe ſentence of euerlaſtige deathe vppon man / for his owne wicked deſeruinge and offence. But on the other ſyde ſaythe GOD vnto man / in my onlye is thy helpe. In God onlye / onlye in God is our helpe and ſaluatione / in him onlye / and of him altogether / and not of our ſelues: comethe our ſaluation and all whatſoeuer belongethe therunto. The ſame is alſo ſett forthe by all thoſe ſcriptures / whiche are before rehearſed to proue / that ſynne and euell / comethe not of Godes predeſtinatione / for vppon that concluſione dependethe alſo this propoſitione / that ſynne is not the cauſe of reprobatione / or of Godes hatred towarde man. And vppon the ſame article dependeth alſo / another parte of doctrine / whiche they teache / worthye to be miſlyked of all men / as well for that it importeth a ſophiſticall ſearche of bottomles ſecretes / in the very eſſence and nature of GOD / as alſo / for that it clerelye withdrawethe vs from Chriſte / the onlye ſtaye / and comforte of our weake conſcience / deliuered vnto vs in the worde of GOD / for that they might be ſurer to holde faſte the former principall / that all thinges come of Godes predeſtinatione / as runninge ſtreames out of a depe fountain. They affirme / that the free mercye of God in Chriſte / is but an inferiore cauſe of electione / and that we are toughte to aſcende vn-

to a

o a higher cause/as vnto the eternall purpose
nd predestinatione of God/ whiche he deter=
nined onlye in him selfe. So sayethe the prin=
ed boke before named/ trãslated out of Fren=
he in Englishe. That same thinge / we reade
lso/late sette forthe in Englishe printe/in the
lose of the laste translated Bible. Rom. Cap.
. with these wordes.

As the onlye will and purpose of God/ is the cheafe cause of electione and reprobatione/so his free mercye in Christe is an inferior cause of salvatione/&c.

But for my parte/I truste in minde/ neuer
o ascende vnto that highe cause of electione/
nd in harte / neuer to taste of that eternall
urpose or predestinatione / whiche G O D
athe determined onlye in him selfe / without
r aboue his free mercye/ whiche is in Christ.
For suerlye that eternall purpose / whi[c]he co=
nethe not of Godes free mercye in Christe/
s to destroye / and not to saue / againe if that
ternall purpose / springe out of Godes free
nercye/then is that free mercye of God / the
heafe cause / and not an inferior cause / why
e purposeth to saue vs / for a greate disho=
oure it were to the mercye of God: to be put
n an inferior place/ touchynge electione / and

saluatione of man: For yf euer Godes mercie be aboue all / it is in the sauinge of miserable man / and mercye ther is not in God towarde man / but onlye in Christe. Therefore Sainct Paule Ephe. 3. b. calleth it / the eternall purpose / whiche he purposed in Christe Jesus our Lorde: In Christe therfore / was this eternall purpose and for his onlye sake / God the father eternalye purposed to electe and saue vs: Consyder and marke it well / whence comethe this purpose / or will of GOD to saue vs: but of his free mercye: Yf his purpose to saue vs / springe out of his free mercye / why is then his mercye inferior to his purpose / or how is the fountaine inferior / to the springes that come therof. Also what maye be sayde in GOD at any tyme / or in any respecte to be higher or greater / then his mercye: seynge it is written / that his mercye is as greate as him selfe, Ecclesiast. 2. d. Yea and moste speacialy / it is so to be sayde / that his mercye passeth all / when we speake of this matter: For
Iaco. 2. b of this it is written that mercye reioyseth againste iudgemente / and why: al the iudgementes of God in this behalfe / are not to be compared vnto his mercye / for thoughe it
Psal. 145. b were not true / whiche Dauid sayeth / that his mercye is aboue all his workes / yet were it cleare / that in electione / redemptione and saluatione of man / Godes mercye in Christe / hathe

athe euer the highest place: And those which
in the saluatione of our soules / make the free
mercye of GOD / an inferior cause / how
base a roume / will they assygne vnto his free
mercye / in nourissinge and preseruinge our
bodies: Let them reache as highe as they can /
I truste to goe no further but to holde my fa-
ye by the euerlastinge mercie of GOD / and
by the hemme of Christes garmente / for the
cripture describeth God vnto my / without
Christe as a wrathfull and moste terrible
iudge / but in Christe and for his sake / as a fa-
ther / whose wrathe is pacified / and he will
pleased / reconcyled / agreed / and at one: And
to speake of a highe cause / or purpose / to
electe and saue onlye in GOD / beside or
without this free mercye in Christe / or that
Christe and Godes free mercye in him / is not
the cheafeste cause whiche worked / and obtei-
nethe the decree / and purpose of GOD to
electe and saue / it is plainlye nothinge els / but
to denye the mercye of God in electione / re-
conciliatione / redemptione / and saluatione / by
Christe / in Christe / and for Christe: As easelye
it maye be perceiued / yf a man doe but waye /
and consydere / what eternall purpose an ele-
ctione / and a reconciliatione is / seinge Christe
is our aduocate / mediator / peace / reconcilia-
tione / and attonement / as in these scriptures
folowinge / and many other / it dothe plainlye

appeare. Psal. 84. a. Math. 1. a. Ephe. 1. a. 2. b. Rom. 5. a. b. Colloss. 1. c. 2. Thorint. 5. d. 1. Joā. 2. a. Hebre. 5. b. c. and 7. a. b. c. d. e. 2. Timot. 1. c. And although it be true accordinge to the scriptures / that GOD so loued the worlde / that he gaue his onlye begotten sonne / &c. yet ded he neither loue the worlde / nor geue his sonne / without the intercessione / and medyatione of his sonne / for if God loued the world without the reconciliatione and mediatione / or before he was reconciled / intreated / and pacified by Christe / then is Christe in vaine come to late to be our mediator / seinge GOD the Father / / is without him alreade reconciled. But horrible false is this opinione: For lyke as the sonne of a kinge / might entreate his father / for the seruante whome for his offences / the kinge in his displeasure / were redye to caste: not onlye oute of his seruice / but also into perpetuall prison / euen so Christe our onlye sauiour / and Godes onlye sonne / ded offer vpe him selfe / as a raunsone vnto his father for vs / wherby he pacyfied the wrathe of his father / and adioined vs with him selfe / to be sonne and heires of his fathers glorye. And this hathe Christe done / not onlye now in tyme / but also euerlastingly in the moste highe / and eternal purpose of God / before the foundacione of the worlde was laide. Thus I ende / thinkinge it sufficiente for this presente /

that

hat I haue in these fewe wordes / pourged my selfe of those thinges / whiche you laye to my charge / and sette forth vnto your iudgemente / the errors of Pelagius / that you maye the better decerne / who they are / whiche are worthye to be called after that secte: And also plainlye declared / in what pointes / my conscience dyfferethe / from certaine teachers of our tyme: and vppon what grounde / I am moued so to mislyke / some parte of their doctrine / whiche thinges if you diligentlye waye / and conspder / readinge the same withoute / parcialitie / then haue I my desire.